

since property was secure, and contracts
 inviolable,
 and the executive tamed, the judicious
 investments of
 business men were likely to yield a
 profitable return.
 So the epitaph, which crowns the life of what
 is called
 success, mocks the dreams in which youth
 hungered,
 not for success, but for the glorious failure of
 the martyr
 or the saint,

(i)

Puritanism and Society

The principal streams which descended in
 England
 from the teaching of Calvin were three—
 Presbyterian-
 ism, Congregationalism, and a doctrine of the
 nature of
 God and man, which, if common to both,
 was more
 widely diffused, more pervasive and more
 potent than
 either. Of these three off-shoots from the
 parent stem,
 the first and eldest, which had made some
 stir under
 Elizabeth, and which it was hoped, with
 judicious
 watering- from the Scotch, might grow into
 a State
 Church, was to produce a credal statement
 carved in
 bronze, but was to strike, at least in its
 original guise,
 but slender roots. The second, with its
 insistence
 on the right of every Church to organize
 itself, and on
 the freedom of all Churches from the
 interference of
 the State, was to leave, alike in the Old World
 and in the
 New, an imperishable legacy of civil and
 religious
 liberty. The third was Puritanism.
 Straitened to no

single sect, and represented in the Anglican Church hardly, if at all, less fully than in those which afterwards separated from it, it determined, not only conceptions of theology and church government, but political aspirations, business relations, family life and the *minuiice* of personal behaviour.

The growth, triumph and transformation of the Puritan spirit was the most fundamental movement of the seventeenth century. Puritanism, not the Tudor secession from Rome, was the true English Reformation, and it is from its struggle against the old order that